



THE INFLUENCE OF MYTHONYMS IN THE FORMATION OF UZBEK FOLK PROVERBS

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ANNOTATION. *It is known from the past that the belief in supernatural forces that have been unknown to mankind since the beginning of time has formed images that do not exist in their minds due to their fear of natural disasters. The term mythonyms has emerged in the oral discourse of peoples through the expression of such images as negative and positive qualities. Mythonyms also have a direct impact on the formation of proverbs and are one of the factors that indicate the worldview and lifestyle of a people through mythological images. This article discusses the influence of mythonyms in the formation of Uzbek folk proverbs.*

KEYWORDS: proverb, myth, Ayamajuz, Yuho, Arsh, Kohi Qof, Semurg, Azrael, Hizr, Sulayman.

It is known that in every language there are short, instructive proverbs, formed on the basis of people's life experiences, embodying the wisdom of the people in their expression. Proverbs always have a portable meaning in their semantics and differ from other linguistic units in terms of their symbolic coloration. In particular, the participation of myths in proverbs, formed on the basis of religious thinking and worldview of the people, is associated with the ancient traditions and life experiences of people who speak this language. Proverbs as a product of the oral tradition of the Uzbek people are now in the spotlight of scholars and researchers, in which the study of mythonyms is a process in the field of dentistry and folklore.

Uzbek folk proverbs have been studied in detail by such scholars as H. Berdiyrov, R. Rasulov, Sh. Shomaksudov, Sh. Of course, studying articles in a language fund, determining the formation of myths in them, requires a lot of hard work from the researcher. Although a separate section dedicated to Uzbek articles with a mythological component is not available, the study of mythonyms in the pursuit of proverbs and sayings is included in some articles. For example, MA Radjabova in her scientific research looks at the history of the origin of



some mythonyms found in Uzbek articles [12; 77-78]. In other research works, mythonyms have been studied in the English and Uzbek languages, which include the role, classification and comparative analysis of mythonyms in literature and folklore [19; 3-21]. No matter how different the languages of the world may be, the myths formed in connection with the worldviews and religious concepts of the peoples differ from one another, and their similarities can also be observed. In Uzbek literature and folklore, mythonyms form a separate system. Below we consider the factors of origin of some mythonyms in our analysis. For example A) The myth of Ayamajuz in the article "Ayamajuz-six days, a hard day when anger turns" is derived from the Arabic word "ajuz" - "old woman's day", which the peoples of Central Asia called winter "90 days" and called "ninety". Ninety currently accounts for the period from December 13 to March 13, according to the current account. The last six days of this ninety days are very cold, and (according to many years of observations) there is a habit of freezing the ground (in some years it passes without being cold). These 6 days were called both "Shasha" and "Ayamajuz". Abu Rayhan al-Biruni writes in his Memoirs of Ancient Peoples about the month of Shubat (February): It will be seven days in a row. In the case of the leap year, four days are from the month of Shubat and three days are from the month of Azar; If it is not a year, then three days of doubt and four days of torment ... (Surat al-Huku, 7) The people of Ad perished with the strong cold winds, whirlwinds and horrors of those days. Among them was an old woman who survived, mourning and weeping for the dead. That is why these days are called 'old days' His (night and day) stories are famous ... Some people think that the reason for calling them (the "old days") is that an old woman saw the heat of the day, took off her cotton clothes and died in the cold of those days. Some Arabs suspect that the so-called "old days" (reason) are "these days are the" old days "of winter" [18; 21-22]. Options: "Ayamajuz six days, six months harder than winter"; "Six days of ahmon-dahmon, a hard day in anger"; "Do not be afraid, even if the ice of Ahmon is like a dahmon, even if the ice of autumn is like a mirror"; "Ajum momo six days, sakanggasa - eight days, toqanglasa - nine days." Thus, the image of "Ayamajuz" was formed on the basis of ancient legends and religious thinking of the peoples of the East, and was one of the main factors in the formation of proverbs related to this image in Uzbek folklore.



Б) If a snake lives a hundred, a dragon lives a thousand, and if it lives a thousand, it will be Yuho." According to some legends, when Yuho came in various guises (for example, in the form of a girl), he would suck all their blood and dry up his exhaustion. In life, insatiable, greedy people are likened to this butcher John [11; 63].

V) "Amri padar is better than the Throne"; The word "throne" in this article is derived from the Arabic word "throne", which, according to the scholars of the Aqedah, is a throne with legs, which, according to the descriptions in the verses and hadiths, is carried by angels. The Throne is like a dome over the universe. He is the ceiling of all creatures [1; 39].

G) In this article, which is used in the sense of "greed", "greed", "Mountain of Kohi Qof" first appeared in ancient Iranian legends and was first mentioned in the literature in Ferdowsi's "Shohnama". According to morphological views, the boundary of the Kohi Qof universe is a mountain in India [1; 82]. This myth entered the Uzbek literature through Firdavsi's "Shohnoma", one of the masterpieces of the ancient East.

D) "When a state bird lands on a mosquito's head, on the day Semurg comes to him" while sending. Whoever this bird flies and lands on (whether he is rich or poor, male or female, big or small, blind or deaf or dumb, lame or lame, etc.), they bring that person and make him king of the country. Semurg is a legendary bird believed to live on Mount Qaf He was also called Anqo. As the saying goes, "If a person achieves something or acquires great wealth (whether he is physically or mentally weak), everyone (even those who are physically and mentally superior to him) will come to him and bow down to him. He obeys and waits for his command. Var .: "He rides a six-year-old horse and greets a sixty-year-old." According to some other sources, Semurg was originally conceived as a giant eagle. In the first millennium BC, it was sometimes considered a large bird with female breasts reminiscent of a falcon, bat, lion or dog.. Semurg is also a symbol of justice and happiness; it is believed that it protects the boundary between the world and this world at the highest peak. The conclusion that Semurg was constantly serving humanity for noble purposes led to the migration of Semurg's image. In particular, Semurg in his time was a symbol of the Sassanid dynasty. The Hindus believed that Semurg would protect them from dragons and help those who went astray. The image of Semurg has a worthy place among the masterpieces of classical Eastern literature. In the philosophy of Fariduddin Attor ("Mantiq ut-tayr"), Alisher Navoi ("Lison ut-tayr"), Semurg found his beautiful and unique interpretation [1; 82].



E) "Azrael is killing a man, a bad son is killing his father's property" - according to the belief, if a person dies, Azrael will come and take his life. The evil son hopes for the father's death, hoping for the father's property, the inheritance he will inherit from him, waiting for him to die, even killing him. The holy book of Muslims is mentioned in the Qur'an as "Azrail" ("Azrael") - Malakul-maut (angel of death). Azrael has an important place in the content of religions that exist in the history of mankind. In Christianity, Azrail is compared to Israel (angel of wrath who tortures rebellious slaves on the Day of Judgment), Israel, Guru Grantx Sahibda Azraa-iil (angel of death), and in Chuvash Esrel (angel of death). [1; 30Yo) "Hizr" in the article "Many have Hizr" is a legendary prophet. According to religious beliefs, he drank the "water of life" and therefore lived until the Day of Judgment; walking invisibly among people; and from time to time, in various guises (in the guise of a white-bearded old man, an old horseman, a white snake, etc.), he travels all over the world, rescuing those in distress from disaster, blessing the harvest of the peasants, and whoever meets him will be happy and rich. Therefore, in the past, believers used to make donations, devotion and prayers with the intention of "seeing Hizr". Although this proverb is derived from this belief, it is based on the progressive idea: "Join the crowd, be with the crowd, you will find your happiness in the crowd" [11; 54].

J) "Solomon is dead, the giants are saved" - this proverb is based on religious myths, according to which the prophet Solomon used the giants when building the "Holy House". He leans on his cane without moving until the building is finished. The giants are reluctant to go anywhere because they are afraid of Solomon. Solomon dies where he stands. The giants will work without realizing it. Finally, when the body of the prophet falls to one side, the giants flee in all directions ... when incapable children begin to do their evil, people will say to them, "Yes, Solomon is dead, and the giants are saved" [18; 314]. The analysis of the above examples shows that the emergence of mythonyms in the formation of Uzbek proverbs is associated with the religious worldview, oral tradition, customs and thinking about the environment, and they play an important role in Uzbek folklore. In conclusion, it should be noted that mythonyms are one of the most widely studied topics not only in folklore, but also in theology, philosophy, linguistics.



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